



He Is Risen

MARK 16:6

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Read The Book of Mormon

FASCINATING, exhilarating adventure and inspirational revelation await you if you read the Book of Mormon this way :

1. Note that it is divisible into 12 more or less equal parts (footnote 1).
 2. Resolve to read one part a day and to complete the whole book within a fortnight.

3. Read first mainly to get the story—the chronology—the events and happenings. Push yourself with vigour, looking only for the story. Pass over everything else this time. Don't try to understand details of other things yet.

4. Next start through a second time and this time find and mark every reference to Jesus Christ in all the synonym forms, such as: the Son of God, the Messiah, Immanuel, the Saviour, the Redeemer, the Lamb of God, as well as any passage which clearly refers to Him using the pronoun forms.

5. Having completed the reading thus the second time, read it again under pressure, looking this time for all expositions of doctrine, principles, ordinances and ideas; and mark all the passages you find.

If you will do this with resolute, steadfast and persistent purpose, as people of character make themselves work, you will make most exhilarating and amazing discoveries.

Then you will know why the Book of Mormon is of major importance to the Restoration of the Gospel of Jesus Christ. You will also know why the Book of Mormon is such a friendly and congenial companion of the Holy Bible.

Furthermore you will love the Lord Jesus Christ with even greater wonder, awe and fervour.

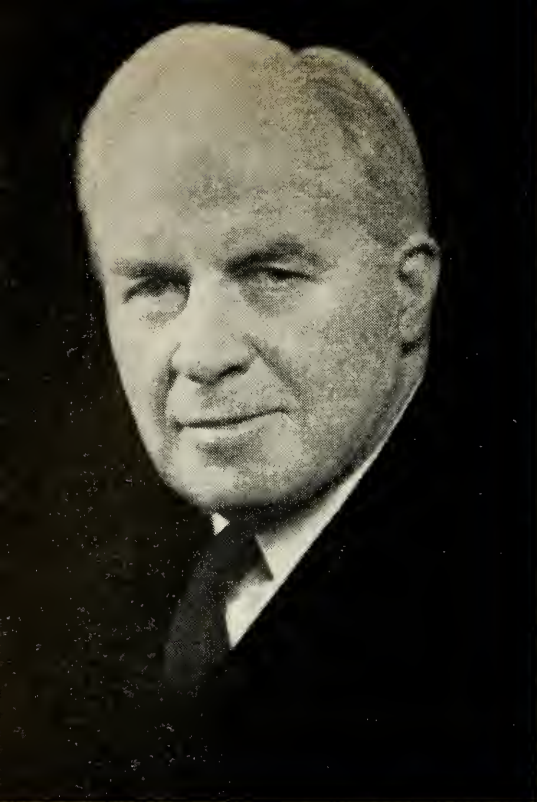
You will know that He is indeed the Christ, the Son of the Living God, and that the Book of Mormon is verily the word of God.

You will agree with tens of thousands of others that these things are true and that the Book of Mormon came to mankind in these important days of the history of mankind upon the earth, through the gift and power of God.

And you will heartily agree that Joseph Smith, the human instrument in the hands of the Lord for restoring the Book of Mormon, is truly a prophet of God.

Read the Book of Mormon this way and in three fortnights you will have enriched yourself for ever.

(1) Pages 1-49; (2) 49-107; (3) 107-152; (4) 152-194; (5) 194-237; (6) 237-273; (7) 273-318; (8) 318-359; (9) 359-399; (10) 399-455; (11) 455-478; (12) 478-522.



John P. Lillywhite, author and educator, has filled the following Church positions: Stake Superintendent of Sundays Schools in two different stakes, four missions to the Netherlands (three of those missions he served as president of the mission), president of North Box Elder Stake for five years, and seminary instructor for 20 consecutive years. Now a member of North Box Elder Stake High Council and Stake Patriarch, Brother Lillywhite is employed at the office of the Church Board of Education. His book, "Smile Posts of Satisfaction", is familiar to many.

Life's Vicissitudes

by John P. Lillywhite

GOD gave you life. *What have you made of it?* I believe that will be the most important and searching question that will be asked of you when you come to stand before the bar of God on judgment day.

God won't ask you, "Were you clever?" I don't think that will be very important to Him. But He will question, "*Were you square?*" "Did you do the best you could do with the knowledge you possessed?" "Did you do the things you should do?" That, I believe, will be your earthly test.

God won't even ask what sort of labour Life commissioned you to do. I don't think He will ask, "Were you richer than your neighbour?"; "Were you of the *high and mighty?*"; "Of the many or the few?"

I think, as He looks deep into your soul, He will say, "You knew what right and wrong were, what was bad and what was good, and you knew what weak and strong were. Did you do the best you could?"

When you were given prosperity or adversity, health or ill health, strength or weakness, what did you make of it?

Life's vicissitudes are many. Joys and sorrows are all co-mingled with life's wine. We have all experienced some of the joys and thrills, successes and triumphs in life's endeavours. We have all suffered some degree of disappointment. There may be certain persons on the earth who have never had a heartache, who have never been disappointed, but I doubt it.

Did not the poet say :

“ Be still, sad heart, and cease
repining,
Behind the cloud the sun's still
shining.
Thy fate is the common fate of
all;
Into each life some rain must
fall,
Some days must be dark and
dreary.

It is so easy for us to assume that disappointments and failures, heartaches and tragedies are peculiar to us alone. We suppose that we have been singled out for an undue portion of life's bitter trials. There are probably those who have had more than their share of the cup of sorrow, but I dare say you are not one of them.

I believe we can have a constructive philosophy of life only when we understand that suffering is a principle of life itself. We all have to learn our lesson through some kind of sacrifice and suffering. Character is made in the stream of life amid buffetings and blessings.

We enter life through the agonising pains of motherhood and we depart from life amid the rigors of death. Nor are the intervening days ever free from pain. Our sufferings, our disappointments are not peculiarly our own. Generations of men and women have gone through similar experiences.

We are so accustomed to judge people by exterior circumstances that we seldom see beyond the flashing smile or the prosperous appearance. One never knows the real tragedies behind the face that is wreathed in smiles. Behind the walls of the most beautiful mansion may be hidden inner tragedies that would make angels weep. Sorrow, disappointment and affliction can be found in the most beautiful palace as in the meanest hovel.

Disappointment is frequently the experience of those who seem to be the most successful. Behind the beautiful soul-thrilling voice of Jenny Lind, the Swedish nightingale, was a heart broken by thwarted love. But she had learned that the burdens of life are lighter when we can sing under them and that heavy tasks are more easily borne when the heart is glad.

Yes, tragedy, disappointment and heartaches are the common fate of all. And yet very frequently out of the tragedies of life come wonderful blessings, out of our disappointments come some higher joys and out of our heartaches comes new light, renewed courage and a healing balm that makes our hearts glad again.

We should always remember that after the rain comes the sunshine, and after our Gethsemanes comes Easter morning.

It is not infrequent that many of the sorrows, disappointments and afflictions that people complain of, can be traced back to their own wrong-doing. They do and say things that are hurtful and grievous to others, and like bread cast upon the water, after many days it returns again laden with the memories of their own thoughtlessness and wilful misbehaviours.

I dare say that if you will turn the pages of your own life backward for a moment's review, you will find there are some days even in last year's calendar that you would like to tear out. Haunting yesterdays arise to disturb the peace of the present. There were deeds done which brought tragedy, disappointment and heartaches to other souls for which you are now probably sorry. There were angry words spoken and hurtful insinuations uttered which you would like to call back. They fell from your lips in haste and went straight to the heart of your adversaries like poisoned arrows. They cut deep and wide into another's heart and left it sorely wounded and bleeding, and now you cry out in anguish, "Oh! if I could only blot out some of those hateful, fatal mistakes. If I could only retrieve some of those hurtful insinuations." But as the drop of water never returns to the water-fall again, those thoughtless, evil deeds, those angry words, those hurtful insinuations that brought sorrow, disappointment and heartaches to other souls have spotted up some of the pages of your own yesterdays and they cannot be torn nor entirely blotted out. The harm has been done and your own soul has been scarred and marred by your own wilful thoughtlessness.

But there is one thing you can do if you would make the most of the rest of what is left of your life. You can turn the page. You can make amends as far as possible. You can leave yesterday's failures and mistakes in the framework of yesterday.

You can go down into the valley of your soul and pluck out the weeds of complaint, jealousy, envy, hate, evil speaking, covetousness

and pride, and wash your soul clean with sincere repentant tears, so that the garden of your heart may send forth the more beautiful flowers of love, sympathy, charity, hope and brotherly kindness. In this way only can you make the most of the rest of life.

It is very important that you discard yesterday's neglects and failures, disappointments and sorrows, insults and grudges, and meet the new day with a good conscience, free from hate and envy. A mental house-cleaning is frequently the salvation of the soul.

You have an average of about half of your days behind you. Some of them were bitter; some were sweet. Just bury those bitter days in the cemetery of the forgotten and let not their memory mar the beauty of the days ahead.

It is quite possible that you have had enough misfortune to make you a cynic. You have had enough disappointment to make you bitter. You have probably suffered the betrayal of friends and the slander of enemies. But you must not use these as excuses for your failure to do good. None of us are so impoverished in imagination but that we can find alibis to cover our failures. If you are to make the most of life you must not make *excuses*—you must make good. Excuses are only crutches for the weak. They are never used by the strong. Do the best you can with what you have. No matter how impoverished you are, if you consider your blessings you will find you are rich. If you have a clear mind—use it. If you have hands that can serve—use them. If you have an influence for good—use it. These are blessings and advantages that millions do not have. You

know, if you are looking for trouble you can find it. If you are looking for the good and the worthy you can find that, also.

It is said that two men moved into a city and asked a neighbour what kind of a city it was. The neighbour, in turn, asked what kind of town it was that they came from. The first man replied that his home town was a terrible place to live in. The people were surly, mean, and treacherous. The neighbour replied, "That's the kind of city this is, too—there are people here like that." The second man said he came from a town where the folks were lovely, gentle, kind and trustworthy. The neighbour replied, "That's the kind of city this is—we have those people here, too." It was a proper description of the same city, in both instances. You find what you look for. In every life, as in every city, there is evil as well as good.

Count up your advantages every day and thank God for them. So, I say again, to make the most of life, use your advantages. Grasp your opportunities. Count your blessings rather than recount your difficulties.

Finally, you can be better than you are. In all probability, there are two thoughts that are running through your mind. One is that of being sorry for yourself, your meagre talents, your misfortunes, your failures. This leads to self-pity and self-defeat. The other is that of being ashamed of yourself. This leads to penitence—and victory. We cannot always change the circumstances under which we live, but we can always change ourselves. The choices before us lead to the height of heaven or the depths of hell. If we have made grievous mistakes we need not continue to do so.

It is said, opportunity knocks but once, but this is not the whole truth. There are doors before you now and you can enter them. Or to change the figure a bit, there is One who has been the transforming power of life in all generations. And that One said, "Behold, I stand at the door and knock. If any man will open the door—I will come in." Weigh well this truth. No man need stay the way he is. He can do better. By God's help you can be better. "As the moonlight transforms the way-side puddle into a silver mirror, so God transforms the tragedies of yesterday into the triumphs of tomorrow."

Do you want to make the most of life? Do you want to attain the heights of the Redeemed? Then pattern your life after Him who said, "I am the Way, the Truth, and the Life." "I am the Way"—the path marked out for the soul, the way without which there is no going, to lose which is to wander in the wilderness and be lost. "I am the Truth"—the truth about life.—"the truth that makes all other truth true." "I am the Life"—the life that interprets life.

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

Life, everywhere, grows in dignity, meaning, and worth when it is lived in the fellowship of the Son of God, who made possible for us eternal life. The *Power of an Endless Life* is attained through the life of faith, of love, of fellowship, of joy. It makes a man stand up like a tower, foursquare to all the winds of the world, a defence to the weak or the weary. It is one with all dear friendships, with every tender tie which unites us with those nearest

to us, with every bond of sympathy binding us to humanity—aye, with those whom we have loved and lost, awhile.

What life really is, what it prophesies, what it may actually become, even here on earth—is shown us in the life of Jesus; by the truth He taught, and still more, by His personality. He was so filled with the power and joy of life, so in tune with its creative urge and insight, that His words and example spoke of life only in terms of eternal values—not in terms of mortal or physical acquirements, except as these would add to our ability to attain the goal of life which He told

His disciples to strive to attain, when He said: “Be ye therefore perfect even as your Father in Heaven is Perfect.”

By His example, Jesus gave life to His religion; and by His triumph over evil and death He made religion a life, even the hope of Eternal Life. He interpreted life as a quest, a conquest, a consecration! He understood the full purpose and meaning of life. Therefore He said, “I am come that they might have life, and that they might have it more abundantly.” (John 10:10.)

Yes, Life is God’s greatest gift to you. What you make of it will be your greatest gift to God.

The Servicemen’s Conference

WORDS fail to express the deep joy and spiritual satisfaction one received, for servicemen wept as they bore testimony, and they bore testimony according to the truth revealed by the burning in their hearts. What joys, sorrows, faith promoting incidents, gratitude for blessings and association those servicemen and their wives had to tell. They were bound into a oneness, “brothers and sisters”, in the gospel of Christ.

Strong testimonies, newly activated testimonies, newly acquired testimonies, testimonies sung, testimonies spoken, even silent testimonies not expressed climaxed and concluded the last session of the semi-annual Servicemen’s Conference. One young mother humbly but humorously expressed that she came looking like “Lot’s wife”—that her hose were crooked, her hair was messed, and that her clothes were wrinkled. She wore boots to

keep her feet warm. She said, “Some day I know I will be a fat, old woman but my only desire is to support my husband in the priesthood and bring my children up in the Church.” She thanked the Lord for the opportunity she had of bearing a son and thus becoming a co-creator with Him.

The Servicemen’s Conference was held Saturday and Sunday, February 26th and 27th, at Bushy Park, USAF Headquarters in the United Kingdom. Approximately 125 servicemen and their families gathered together to renew old associations and to receive guidance and instructions.

President A. Hamer Reiser presided over the conference with Elder L. James Ottesen as administrative officer. Wesley Normine read the names of the general authorities for the sustaining vote. Carolyn Reiser served as organist at the conference with Dorothy E. O’Neil, chorister.

The first session, a business meeting, was held Saturday at 10 a.m. in the base theatre. Reports were given by the following group leaders: Dee Anderson (Bushy Hall), Vernon Fritz (Molesworth), Robert Grover (London), Robert Brown (Greenham Common), Harold Fox (High Wycombe), Ronald Eccles (Lakenheath and Mildenhall), Calvin Ashton (East Kirby), William Westenskow (Bentwaters), Sylvester Bradford (Chelveston), Gerald Pew (Sculthorpe), Parley Roberts (Fairford), Wayne Willis (South Ruislip), Don Nicoll (Burtonwood), and Jerry Schell (Scotland). Elder L. James Ottesen, conducting officer, outlined and explained the conference and gave suggestions for future improvements. Elder Harold L. Fox reported on finances and President Reiser made concluding remarks.

Servicemen and their partners attended the London District M.I.A. Green and Gold Ball Saturday evening at North London Branch and were entertained with dancing and a special musical programme during intermission.

"Be a living example" themed the second session of the conference conducted by Elder Ottesen. Talks were given by Clevis Kaeo, Alma Dickerson, George Davis, Robert Spencer, Calvin Ashton, Pamela Johnson (one of two missionaries supported by the servicemen), Elizabeth B. Reiser (wife of the mission president), and Stephen R. Covey of the British Mission presidency. Vocal solos were rendered by Lucy Fox, former member of the Salt Lake Tabernacle Choir, and by George Pincock.

The testimonial and third session of the conference was held Sunday

at 2 p.m. in the base chapel. Elder Robert Spencer who flew from Formosa to attend the conference conducted the meeting. "Honouring the Priesthood in the Service" was discussed by Parley C. Roberts and President A. Hamer Reiser expressed his gratitude for his association with human spirits, elaborating upon the wealth, magnitude, and might of the spirit. He invited those young people attending to write to their parents and folks at home that they might rejoice in the blessings they had received that day. President Reiser commented upon the maturity displayed in time of stress by those servicemen and missionaries he was in contact with. "My Faith in Thee" was sung by Frank Miles, accompanied by Paul Banham, as his testimony.

Harold L. Fox and William Westenskow were sustained at the conference as assistants to the servicemen's co-ordinator, Elder Ottesen. The following were set apart as group leaders: Clevis Kaeo for the Fairford group, Vernon L. Fritz for the Molesworth group, and Wesley Normine for the group at Sculthorpe. Clevis Kaeo, Joseph Machant, Dale Reynolds, and Neil McEwen were ordained to the office of elder.

The faith exhibited by such leaders in the service of their country would remind one of the 2,000 Ammonite youths who fought so fearlessly for their liberty; because of their great faith, their enemies could not destroy them. This great faith in their Maker was taught to them by their mothers. LDS mothers would delight if they could see their sons, today defending their God-given freedom, honouring and obeying their teachings throughout the many nations of the world.

The Fact of the Resurrection

WHILE, it seems, there has always been an inherent belief in the Mind of Man that there is a hereafter, the fact of the resurrection has long been disputed. Noted objectors were the Sadducees, at the time of our Lord's ministry. Yet, according to Paul's remarks in defence of accusations made against him by one Tertullus (as recorded in Acts 24) the belief derived among the Pharisees, of whom Paul was one, from the ancient prophets (verse 15). Although the resurrection does not seem to be often referred to in the Old Testament, Job's forceful testimony indicates a strong conviction as to the reunion of body and spirit after death; "and though after my skin worms destroy this body, yet in my flesh shall I see God."

Ezekiel's vision of the animation of the dry bones is direct evidence of the Lord's intentions concerning "the whole house of Israel". In verse 12: "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."

Enoch, ancient in the Pearl of Great Price, to whom the Lord revealed His plan for man's redemption, actually foresaw the resurrection of Jesus Christ, and those that came forth with him.

The Book of Mormon has several references to the doctrine, not the least of them being Jacob's well-

worded statement. A reading of the entire chapter of 2 Nephi 9 would be enlightening.

Modern Revelation has clear and informative statements on this important tenet of the Gospel, and, all in all, the evidence for the Fact of the Resurrection is substantial.

Yet, a few years ago, a noted and learned divine of the Church of England surprised the Christian world by expressing grave doubts on the story of the resurrection of Jesus. In articles published far and wide, he surveyed the evidence of the synoptic Gospels and stated:

"It is difficult to avoid the conclusion that we are in the domain of religious romance, not of religious history."

(Parenthetically—What is "religious romance"?)

A sad conclusion indeed; shattering thought, from a leader to thousands of Christian believers. And what a blow to hopes of advancement!

Some of Paul's choicest remarks were concerned with this vital matter, his reasoning in the first epistle to the Corinthians being unsurpassed. He begins with citing the evidence for the several appearances of Jesus Christ following His rising from the tomb, concluding with his personal testimony:

"And last of all he was seen of me also, as one born out of due time."

It is difficult to imagine that the Pharaesic Paul of Tarsus would be so deceived as to believe that He whose work he had tried so hard to thwart appeared to him in any other than the embodied spirit; the same that said to Doubting Thomas: "Reach hither thy finger, and behold my hands . . . and be not faithless, but believing."

To the Corinthians Paul continues, reasoning, and with what wisdom!

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?"

"But if there be no resurrection of the dead, then is Christ not risen:

"And if Christ be not risen, then is our preaching vain, and your faith also in vain . . .

"Then they also which are fallen asleep in Christ are perished.

"If in this life only we have hope in Christ, we are of all men most miserable.

"But now is Christ risen from the dead, and becomes the first fruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all men die, even so in Christ shall all be made alive." Peruse the 15th Chapter of 1st Corinthians, dear reader, with an open mind and believing heart and willing spirit. Can you doubt the act of the resurrection?

Perhaps a belief in the resurrection of all men may be challenged in that Jesus our Saviour was especially favoured. This is at once at variance with His own statement to Martha and Mary, sisters of the dead Lazarus, whom Jesus brought to life. It is succinct, and Martha's

own testimony sure. As recorded in John 11:23,

"Jesus saith unto her, Thy brother shall rise again." Martha apparently thought that Jesus was referring to the resurrection, for she answered:

"I know that he shall rise again in the resurrection at the last day.

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die . . ." What an inspirational moment! Surely the spirit which prompted these remarks was identical with that which prompted the poetical Job.

Samuel the Lamanite Prophet epitomises the matter thus:

"For behold, he surely must die that salvation must come; yea, it behoveth him and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord. Yea, behold, this death bringeth to pass the resurrection, and redeemeth all mankind from the first death—that spiritual death; for all mankind, by the fall of Adam being cut off from the presence of the Lord, are considered as dead, both as to things temporal and to things spiritual. But, behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord." B. of M. Hel. 14.

To anthropomorphise Jesus Christ, other than His period of time on earth (and this must surely cause difficulties of reconciliation) seems an unpopular course at any time among many Christians. Yet again the evidences of physical par-

ticipation in life with many souls after rising from the tomb cannot be denied. Here was a major fulfilment of His many-fold purpose of life on earth. He was the "first-fruits" and indeed, some of the dry bones of Ezekiel's vision were called forth at that time too. Matthew records:

"And the graves were opened; and many bodies of the saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

To what purpose? For what reason should the bodies of deceased souls be brought from the disintegrating grave, if not to provide a tabernacle for the spirits which departed at death?

What means Eternal Progression if in the great plan of life we are relegated to a disembodied state after death, little different to that which preceded our earth life? Shall we continue as those who were

disobedient and fought against the plan and were defeated and cast out of heaven and who have not yet received bodies?

True, we shall, in many cases, have no desire to pick up bodies rendered imperfect by the ravages of humanity—but modern revelation assures us that such imperfections have no opportunity for development in the incorrupt state we shall know in the hereafter (see Doc. and Cov. Sec. 88).

Bound up with our resurrection will be the experience of our judgment. Only in a resurrected state shall we be able to reap the rewards or punishments of our deeds in the flesh. Only by taking up our bodies again, redeemed for eternity, shall we be able to progress along that path our Lord has prepared for us.

Let Paul conclude:

"For now we see as in a glass, darkly: but then face to face: now I know in part, but then shall I know even as I also am known."

J. P. H.

Elder Spencer W. Kimball Will Tour European Missions

Elder Spencer W. Kimball of the Council of the Twelve will leave New York April 13th, for a five-month tour of the European missions. Elder Kimball has been assigned by the First Presidency of the Church to tour the missions of Norway, Sweden, Denmark, Finland, France, the Netherlands, East Germany, West Germany, Swiss-Austria, and Great Britain.

After arriving at Southampton on the s.s. *Queen Mary*, Elder Kimball, accompanied by Mrs. Kimball, will fly to the Scandinavian missions first. According to tentative plans, the British Mission will be toured last. Arrangements have been made to return to the United States aboard the s.s. *Queen Elizabeth*, sailing September 22nd.

The Spirit by Which You May Know the Truth

YE are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils. (7)

“Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given; (8)

“For verily I say unto you, they are given for the benefit of those who love me, and keep all my commandments, and him that seeketh so to do; that all may be benefitted that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts.” (9)

“For all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God. (11)

“To some is given one, and to some is given another, that all may be profited thereby. (12)

“To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. (13)

“To others it is given to believe on their words, that they also might

have eternal life if they continue faithful. (14)

“And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. (15)

“And again, it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, that the manifestations of the Spirit may be given to every man to profit withal. (16)

“And again, verily I say unto you, to some is given, by the Spirit of God, the word of wisdom. (17)

“To another is given the word of knowledge, that all may be taught to be wise and to have knowledge. (18)

“And again, to some it is given to have faith to be healed; (19)

“And to others it is given to have faith to heal. (20)

“And again, to some is given the working of miracles; (21)

“And to others it is given to prophesy; (22)

“And to others the discerning of spirits. (23)

“And again, it is given to some to speak with tongues; (24)

“And to another is given the interpretation of tongues. (25)

“And all these gifts come from God, for the benefit of the children of God.” (26) (Doctrine & Covenants section 46:7-9, 11-26)

“For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the spirit of Jesus Christ. (45)

“And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.” (46) (Doctrine & Covenants section 84:45-46)

“That was the true Light, which lighteth every man that cometh into the world.” John 1:9.

“For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge as the day light is from the dark night.

“For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.” (Moroni 7:15-16)

To the ancient apostles, Jesus said:
“If ye love me, keep my commandments. (15)

“And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; (16)

“Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.” (17) (John 14:15-16)

Peter's preaching aroused his listeners:

“Now when they heard this, they were pricked in their heart, and said

unto Peter and to the rest of the apostles, Men and brethren, what shall we do? (37)

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (38)

“For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (39) (Acts 2:37-39)

The *Holy Ghost* was essential to confirm the ordinance and testimony of baptism and to prepare the candidate fully for membership in the kingdom of God. An instructive incident is related in Acts 19:1-6.

“And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

“He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

“And he said unto them, Unto what then were ye baptized? and they said, Unto John's baptism.

“Then said Paul, John verily baptized with the baptism of repentance saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

“When they heard this, they were baptized in the name of the Lord Jesus.

“And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied.”

Conditions under which the gift is given are important to understand:

“ And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him.” (Acts 5:32)

The Gift is associated with prayer and authority, and to be given in His name:

“ The words of Christ, which he spake unto his disciples, the twelve whom he had chosen, as he laid his hands upon them—(1)

“ And he called them by name, saying: Ye shall call on the Father in my name, in mighty prayer; and after ye have done this ye shall have power that to him upon whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles. (2)

“ Now Christ spake these words unto them at the time of his first appearing; and the multitude heard it not, but the disciples heard it; and on as many as they laid their hands, fell the Holy Ghost.” (3) (Moroni 2:1-3)

“ Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John 3:5)

The Holy Ghost is to be available in the absence of Jesus:

“ These things have I spoken unto you, being yet present with you.

“ But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things unto your remembrance, whatsoever I have said unto you.” (John 14:25-26)

“ I have yet many things to say unto you, but ye cannot bear them now. (12)

“ Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of

himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. (13)

“ He shall glorify me: for he shall receive of mine, and shall shew it unto you.” (14) (John 16:12-14)

The Holy Ghost is the power by which we know that Jesus is the Lord:

“ Wherefore, I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.” (1 Corinthians 12:3)

“ But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.” (John 15:26)

Paul to the Corinthians speaks in practical ways of the power of the spirit:

“ But as it is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him.

“ But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

“ For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

“ Now we have received, not the spirit of the world but the spirit which is of God; that we might know the things that are freely given to us of God.

“ Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual.

“ But the natural man receiveth

not the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned." (I Corinthians 2:9-14)

It is evident from the foregoing

that spiritual knowledge can be acquired only with the aid of the Spirit of God and the Holy Ghost and these blessings are to be enjoyed upon our compliance with the laws upon which they are predicated.

DISTRICT PRESIDENT'S CONFERENCE

by Robert F. Bennett

District President of Scotland

CONVENING at Ravenslea on March 9, 1955, the presidents of the various districts of the British Mission met in conference with the Mission Presidency. With the exception of President McBride of Nottingham, the assembled district presidents were the same men who gathered in London six months previously. For Presidents Sessions of Liverpool and Young of Norwich, it will most likely be the last such conference during their missions.

Following an informative, valuable, sometimes spirited, and always inspirational discussion of proselyting, led by President Stephen R. Covey, the conference listened with interest to the information concerning welfare and genealogy work that was presented by President James R. Cunningham. Goals for the year, as well as information about past performances, were given to the various districts. Stressing the relative nearness of the temple completion, President Cunningham urged all the brethren present to take back to their districts the message of the work that must be done to prepare for that great event.

The balance of the conference was spent in discussion of other branch and district problems, with

President A. Hamer Reiser contributing most of the material. President Reiser gave out many figures and statistics that should be an aid to the district presidents, and supplemented these figures with many wonderful and inspiring words of advice, counsel, warning, and instruction. President Reiser called in various members of the Mission Office staff to help gain better understanding and co-ordination on matters of reports and records. The two days passed very quickly.

As usual, the testimony meeting at the conclusion of the conference was the climax of the gathering, and will long remain in the minds of those who were there. As the tears flowed freely, and the sweet Spirit of the occasion grew stronger and stronger, one called to mind the statement of the Saviour: "By this shall all men know that ye are my disciples, if ye have love, one to another."—John 13:34. From this occasion, the ordained disciples of Jesus Christ who preside over the districts of the British Mission have taken a memory of great instruction, inspiration, and above it and with it all, great "love, one to another".

It was truly a glorious conference.



*President: Gladys Quayle, 2nd counsellor: Bessie Coleby,
1st counsellor: Peggy Moorhouse, Secretary: Gwendel
Burgess, Board Member; Betty Morris (absent).*

Meet—

THE BRITISH MISSION PRIMARY BOARD

President Gladys Quayle has presided over the Primary Board since November 1952. A convert to the Church, Sister Quayle was baptized March 21st, 1931, and is a member of the Sunderland Branch. She now holds the following positions: district chorister, branch organist, Primary mother, member missionary, a teacher in Relief Society, M.I.A., and Sunday School, music director, and *Star* reporter. She served for 13 years as Y.W.M.I.A. supervisor and as district clerk. Sister Quayle was appointed to the Primary Board in November 1951.

Sister Peggy E. V. Moorhouse was called to the Mission Board of Primary April 1951 as first counsellor. Sister Moorhouse has been a member of the Church for four years and is serving as district Primary assistant in Birmingham and also as Primary mother. She is the mother of two sons, Robert 9 and Stephen 8.

Sister Bessie M. Coleby has just recently been appointed second counsellor on the Primary Board. She has been a member of the board since January 1953. Sister Coleby's 23 years in the Church has found her engaged in the service of young people in Primary, Sunday School, and M.I.A. She served for seven years as district supervisor of Primary. At the present time Sister Coleby is first counsellor in Relief Society, a teacher in Sunday School, and children's chorister. She has one daughter, Marion.

Secretary of the Primary Board is Sister Gwendel Burgess. She was called to this position in November 1952. Sister Burgess holds a neighbourhood Primary with an attendance of about 70 children, some of whom have been converted to the gospel and baptized. Her husband Anthony is an elder and helps teach in Primary. Sister Burgess has been a member of the Church for six years and is the mother of three children—Christine, Keith, and Lyndon.

THE RESTOR



THE SACRED GROVE

Joseph Smith

ATION

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

DANIEL 2:44

What marks the greatest event of modern times?

PRESENTED before the minds of the wise and educated of the earth, answers to this question would no doubt be diversified. For men of science, medicine, diplomacy, engineering, and the arts are feverishly labouring to bring about the miracle of all ages. Can one determine the greater—penicillin or pasteurisation, splitting the atom or breaking the sound barrier, Hitler's defeat or Napoleon's conquest, the printing press or the League of Nations, Handel's *Messiah* or Ford's assembly line?

Latter-day Saints are not divided. For 125 years they have proclaimed the pregnant message.

Approximately 11,000 missionaries of the Church of Jesus Christ of Latter-day Saints are today announcing that momentous event to the transitory occupants of earth's abode, whether it be on the islands of the sea, the frigid North or the balmy South—an event seen and recorded by holy ancients on two hemispheres, an event drafting

the combined efforts of heaven and earth, an event no man could accomplish.

God Himself directed the Restoration—the establishment of His kingdom. He has seen fit to send heavenly messengers to draw the curtain between heaven and earth and to set the stage with truth and light.

On April 6th, 1830, the Church of Jesus Christ was established for the last time among the children of men. Six men: Oliver Cowdery, Joseph Smith, Jr., Samuel H. Smith, Hyrum Smith, David Whitmer, and Peter Whitmer, Jr., signed their names that day at the home of Peter Whitmer, Sr., in Fayette, Seneca County, New York, to a document establishing the Church as a lawful organisation.

The strength of that newly-organised Church's position stands—the Restored Church, God's kingdom established . . . not a new religion, another church, but the one Church of God from the foundation of the

world restored. No other church dares make such an assertion. None claim the same revelation, power, offices, ordinances, spiritual gifts, apostles, and prophets characteristic of Christ's Church.

Catholics cling to the misinterpreted fact that they are Christ's Church preserved through the ages, built upon the rock of Peter. Protestant reformers recognised characteristics of the true Church were missing so they protested, attempting to again incorporate the plain and simple truth uncorrupted. Truly a noble desire but the only authority to perform such an act was self-appointed, and not God-ordained. They themselves recognised the Catholic Church had no such authority. A dead tree cannot bring forth living branches.

Analysis of these facts results in Catholicism versus Mormonism—perpetuation versus restitution.

Restoration demands an apostasy. History and scripture prove this occurred. Any study of past ages shows the degenerate state of life during the centuries following the Saviour's advent. The mere fact that the Dark Ages were ushered in shows the gospel had been removed, for it is *light*, not darkness. Accounts reveal force and the de-

struction of free agency present. But one church existed to be used as the devil's instrument in establishing his plan.

Christ and His apostles saw and warned against such an apostasy. Paul states: "The day of Christ . . . shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition." (2 Thessalonians 2:1-4.) He made known to Timothy the great departure from truth which had already taken place (2 Timothy 1:13-15, 4:10, 16, 3:13, 4:3-4). False teachers arose in the Church (2 Peter 2:1-2, Matt. 13:47-48, Acts 20:28-30, Gal. 1:6-8) and revelation ceased (Rev. 2:5, 3:15-16, 3:19). Christ stated that He would not return until His gospel was preached to all the world as a witness (Matt. 24) showing it was not present with the children of men.

The Bible not only acquainted us with the apostasy but it foretells the restoration. John on the Isle of Patmos wrote:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Home of Peter Whitmer, Sr., Fayette, Seneca County, New York



"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water." Revelation 14:6-7.

Isaiah speaks of the "marvellous work and a wonder" that shall come forth and of the voice that speaks "out of the dust" (Isaiah 29:1-4, 9-14). He also tells of the establishment of the Lord's House in the last days (Isaiah 2:2-3).

Elijah the Prophet was to return to earth (Malachi 4:5-6), Elias was to restore all things (Matthew 17:11), and a messenger was to precede the Lord's coming (Malachi 3:1-3).

In Romans 11:25-27 we learn "the fullness of the Gentiles be come in" and Acts 3:19-21 tells of the "restitution of all things."

Just how was such a restoration accomplished?

It did not happen as an overnight occurrence, rather it was one of steady growth. A reformation was essential. Democracy and freedom to worship the correct God had to be replaced as man's ideals. Knowledge and truth needed to replace ignorance, superstition, and fear. Nations were raised up, adventurers and explorers were led to far-away lands, leaders were inspired to bring forth forgotten principles; new inventions made possible the spread of the word of God.

Revelation was the means God used to establish His kingdom. It was not necessary for a council to be called where men might compromise. The visit of the Father and the Son in answer to a youth's prayer of faith opened the door to the establishment of the latter-day kingdom.

A virgin-minded youth walked into a grove so sacred and returned with untold knowledge. "Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject," are Joseph Smith's words (D. H. C. Vol. 6, p. 50).

What an education Joseph received! He went into the grove confused and needing counsel. He returned, not with faith or belief, but with perfect knowledge. For as he knelt in prayer and was released from Satan's destroying hand, a pillar of light descended and two Personages, "whose brightness and glory defy all description" stood before him. One spoke, calling him by name, and pointing to the other said—"This is My Beloved Son. Hear Him!" (P. of G. P., Joseph Smith 2:17).

He then knew that all the present creeds were wrong for "they draw near to me with their lips but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness but deny the power thereof".

Joseph Smith was chosen as the necessary restorer. God needed a prophet; Joseph answered the call. This is the natural way the Lord communicates with man. Joseph met all the necessary qualifications and was ordained in heaven's councils to perform this mighty work. He was unlearned, true, but God was his teacher, the Book of Mormon became his text, and finally the Doctrine and Covenants became his notebook.

What a marvellous vision to behold! God does speak to man! Joseph learned that God the Father and Jesus Christ are two separate individuals in whose image we are created.

Revelation was the rock on which Christ's Church was to be built.

All things unfolded in their order. Moroni, the long awaited angel, appeared. The Book of Mormon was brought forth. John, the same who baptized Jesus, returned to again direct the sacred ordinance and bestow the Priesthood of Aaron (P. of G.P. Joseph Smith 2:68-69).

Peter, James and John were sent to ordain and confirm apostles and bestow their authority (D. & C. 27:12-13). Elias did truly come, and Elijah restored the keys of turning the hearts of the children to the fathers, and the fathers to the children. (D. & C. 110:12-16).

Heavenly messengers, the only ones having proper authority, restored the fullness of the gospel. Such a thought tends to make modern man smile while thoughts of old wives' tales are delicately hinted at. That is expected. "*For the natural man is an enemy to God,*

and has been from the fall of Adam, and will be, forever, and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father." Mosiah 3:19.

Is it not natural for God to work His wonders today in the same way He has always performed them? Did not He speak with Moses face to face (Exodus 33:9-11)? Did not the brother of Jared behold the God of Israel—Jesus Christ? (Ether 3.)

The God of Heaven has restored His Kingdom. This is the greatest event of all modern times—the Latter-day Saints' message to the world.

G.E.B.

Recipe Corner

by SUPORA THAXTON

HEAVENLY DELIGHT

- 1 pkg. lemon jelly
- 1 lemon
- 1 tin condensed milk
- 1 tin crushed pineapple
- $\frac{1}{2}$ cup sugar
- 1 pkg. sweet biscuits
- $1\frac{1}{2}$ cups of boiling water

Dissolve jelly and sugar in water and place in a cool spot to partially set. Do not allow to set hard.

Chill one tin of condensed cream.

Whip jelly. Whip cream to which the rind and juice of one lemon have been added. Mix together.

To this mixture add 1 can of crushed pineapple with the juice. Pineapple should be crushed to give it better flavour.

If you desire add one bottle of red cocktail cherries which have been cut in small pieces for colour.

Crush one package of plain sweet biscuits. Sprinkle on bottom of pan. pour mixture over it, then sprinkle generously with the biscuit crumbs on top.

This recipe will serve about 15 people.

“Home Night”

by DOROTHY E. O'NEIL

LATTER-DAY SAINTS have been encouraged, counselled, and admonished for years by the First Presidency to have a weekly Home Night. Recognising the home as the fundamental unit of society, and that modern social trends tend to tear down and minimise home life, our leaders wisely remind us that family relationships are sacred and eternal, and should be guarded, preserved and strengthened in every possible way. Wherever the church is found throughout the world, inspiring, delightful and entertaining home evenings are held, knitting family ties tightly with love and unity.

A typical LDS Home Night was recently presented in Washington, D.C., with President and Mrs. Dwight D. Eisenhower attending. The programme was conducted by the family of Elder Ezra Taft Benson, of the Council of the Twelve, who is also Secretary of Agriculture in the President's cabinet. Earlier in the evening the group were dinner guests of President J. Willard Marriott, of Washington Stake. The members of the three families gathered around the living-room fireside of the Marriott home for the programme which began with group singing. Solos and ensemble musical numbers interspersed by a humorous skit and a reading followed. President and Mrs. Eisenhower participated by retelling personal experiences, and the evening was closed with song and prayer.

Following the counsel of our leaders, President and Sister A. Hamer Reiser hold Home Night each week with their family, at which time the Mission Office “family” joins them. Many delightful and inspiring evenings have been spent thus at “Valerian.”

Keeping home evenings interesting and varied is a challenge to one's originality and talents. Music . . . in song, by instrument, and with recordings is always a rewarding subject. Many types of games are particularly interesting for younger family members. Home-made games and “quizzes” are doubly good, for as much pleasure comes from “inventing” them as in playing them. Reading poetry, scriptures, from plays, and from biographies is educational. An occasional night out together at the theatre or an especially good cinema produces a wonderful feeling of family oneness. Nothing means more to children than to have just a quiet simple evening of conversation, with Mother and Dad relaxedly giving of their time and wisdom without the interference of life's daily problems and cares. The important thing is that all participate and help with the planning which aids personality growth and increases the spirit of co-operation in the home. Competitive games should be kept at a minimum thus discouraging jealousy, encouraging instead the development of each individual's talents.

Home Night insures "re-creation", not "wreck-reaction", remembering that "a family who plays together, stays together". Blessings in increased love and understanding in the home, safeguarding eternal relationships, await

all who heed the counsel of our leaders and hold Home Night every week.

Following is a simple original game as a sample of what may be planned for your next Home Night.

HYMN TITLE QUIZ

(All of these hymns are found in the *British Mission Hymn Book*)

Questions :

1. Job's testimony
2. To be sung at evening
3. To the tune of The Old Oaken Bucket
4. A love-bird song
5. The author of the words is now over 100 years of age
6. The story of the ninety and nine
7. A militant hymn
8. A militant hymn
9. A militant hymn
10. An important part of a building
11. "Time flies on wings of lightning, we cannot call it back."
12. A sunshine song
13. A sunshine song
14. A sunshine song
15. Rudyard Kipling authored its famous words
16. A hymn made famous by the Tabernacle Choir
17. A hymn made famous by the Tabernacle Choir
18. A hymn made famous by the Tabernacle Choir
19. Could be sung by a finisher at the cleaners
20. A song from the Psalms
21. A song from the Psalms
22. A farewell blessing
23. The story of a famous storm
24. "Let us speak the best we can."
25. Using the title, but not the meaning, a hymn sometimes used to close a long meeting
26. The "Taps" of all hymns
27. Sung as the *Lusitania* was sinking
28. The plan of salvation in song
29. The first vision in song

Answers :

1. I Know That My Redeemer Lives
2. Abide With Me, or Abide With Me, 'Tis Eventide
3. Do What is Right
4. Each Cooing Dove
5. Carry On
6. Dear to the Heart of the Shepherd
7. Onward Christian Soldiers
8. Behold a Royal Army
9. Hope of Israel
10. How Firm a Foundation
11. Improve the Shining Moments
12. There is Sunshine in My Soul
13. If There's Sunshine in Your Heart
14. Scatter Sunshine
15. God of our Fathers, Known of Old
16. Gently Raise the Sacred Strain
17. Come, Come Ye Saints
18. Oh, My Father
19. Let Us All Press On
20. The Lord is My Shepherd
21. The Lord is My Light
22. God Be With You
23. Master, the Tempest is Raging
24. Nay, Speak No Ill
25. The Time is Far Spent
26. Now the Day is Over
27. Nearer My God to Thee
28. Oh, My Father
29. Joseph Smith's First Prayer

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|---|---|
| 30. The Book of Mormon's coming forth in song | 30. An Angel from on High |
| 31. The carol of all carols | 31. Silent Night |
| 32. The florists' delight | 32. Earth With Her Ten Thousand Flowers |
| 33. What the rooster's crow announces | 33. The Day Dawn is Breaking |
| 34. What a farmer does in the spring | 34. We are Sowing |
| 35. A song of love in an important place | 35. Love at Home |
| 36. A prayer song | 36. Sweet Hour of Prayer |
| 37. A prayer song | 37. Secret Prayer |
| 38. A prayer song | 38. Prayer is the Soul's Sincere Desire |
| 39. The faith of youth | 39. True to the Faith |
| 40. What one counts today instead of sheep | 40. Count Your Blessings |

DISTRICT ACTIVITIES

BRITISH MISSION

Scottish

Rabbie Burns was given his just due in accustomed style in *Glasgow* and *Dundee* on January 29th. The skirl of the pipes, songs, and poetry (of course) were features of the occasion. But supreme was the incomprehensible (to sassenachs) haggis. The "Immortal Memory" of Scotland's great Bard was called to mind with due ceremony. Ninety guests attended in Glasgow and, as reported: "Those who prepared and sairved the dinner desairve a guid bit o' prrraise—and what if the toast tae the lassies wasna' by a full-blooded Scotsman—at least a wee bit o' American added variety to the evening!"

With true Scottish business acumen *Airdrie* Branch M.I.A. held a party in the home of Sister Graham on Friday, January 28th—the proceeds to go towards hiring a bus to transport members to the Gold and Green Ball held in Glasgow. They formed part of a large group who

attended the ball on February 12th. The theme this year was "I'll Be Your Sweetheart" and congratulations are certainly due to those who organised this happy evening.

In *Edinburgh* over 40 members and friends were present at a New Year's party held Saturday, January 8th. The priesthood of the branch organised this function while the Relief Society did the catering. All voted the occasion a successful one.

Scottish District Genealogy Committee held a most inspiring conference on Saturday, February 5th, with President James R. Cunningham in attendance. There was a good response from the scattered members and all went home with renewed vigour and intention to attend to this important work.

On February 16th a farewell social was held in the *Airdrie* Branch for *Brother G. Allen* on his departure to join H.M.F. It was a pleasant evening and the brother

was presented with a Bible as a token of regard.

Irish

Bangor Branch held a most enjoyable Saturday evening social March 5th at the Pollocks Hotel, Bangor. More than 80 people from Belfast and Bangor gathered to participate in an evening packed with fun. Games were organised by Sister Carins: a motion picture of Bermuda was shown by Mrs. John Bleakley; and entertainment was provided under the direction of Miss Jones, including vocal renditions by the Jones Sisters, Mrs. Rita Hammond, Allen Hammond, Miss Susan Sloane and Joseph Ditty, Jr.

Relief Society sisters served excellent refreshments.

Portadown Branch held a party January 29th, which was as the Irish might say "a smashing good party." The games, under the direction of Brother Joseph Ditty, Jr., were a great success.

London

On January 22nd in the South London Branch recreation hall Miss Battershill's pupils from her School of Dancing in Wandsworth presented a splendid programme for the *South London Branch Primary*. A very fine display of mixed dancing by children ranging in age from six years to twelve delighted a pretty-full house who were very appreciative. Ballet and tap dancing was performed in almost professional style and Sister Madeline Hill, Primary Superintendent, and her assistants were most grateful for the ready response of *Jeanette Battershill*, the dancing instructress, and her able presentation.

At a very successful Valentine Dance held by the *South London*

Sunday School every lady was presented with a bunch of violets. One hundred and ten people were present during the evening and enjoyed dancing and cabaret. The artists were "Unami" and his Magic (Brother J. Packe) of Ipswich, and B.B.C. tenor, R. Lucantonio, singing several songs. Decorations were by Elder G. E. Baddley, catching everyone's eye with their variety and originality.

Newcastle

Children in the neighbourhood of the *South Shields Branch* very much enjoyed a religious film shown following a pie and chip supper given them on January 28th.

Sunderland Branch also entertained members with a film show at their first Budget Social of the season on January 20th. Saveloy and onion dips were much enjoyed as nourishment for the inner man.

Valentine parties were also held in *Sunderland* and *Middlesbrough Branches* in February. In the former Sister J. Brown and Brother R. Ford directed games and dancing, while the M.I.A. were responsible for the latter event, the proceeds of which were devoted to the Branch Building Fund.

West Hartlepool held a Social on February 23rd. Everyone present had great fun and were entertained by Elder Ross K. Howes—a one-man vaudeville act.

On March 5th a shining light of the *South Shields Branch* emigrated to Salt Lake City. *Sister Nellie Hall* left to join her daughter already resident there. She took with her Sonya Thorburn, her grand-daughter. She was bid farewell and Goodspeed at a social held in her honour on February 26th at which a presentation was made.

Sheffield

Sheffield Branch Sunday School entertained a large audience at a concert on February 19th. The children were wonderful and the adults amusing and all seemed to enjoy a grand evening's entertainment from which the Sunday School benefited greatly.

Doncaster Branch sponsored a March Hare party on March 5th. The evening consisted of games, items and dancing, with last but by no means least a nourishing supper.

Since the District acquired a new duplicating machine, *Brother Terence Hope* has been appointed *Public Relations Chairman* and it is hoped that auxiliaries in the district will reap benefit from the arrangement.

Manchester

On February 12th a Valentine's dinner and social was held in the *Rochdale Branch* which 40 people attended. The dinner was prepared by Brother Harry Withington assisted by President Herbert Woodhead and served by Sisters Dorothy Woodhead, Connie Bamford and Joan Smith, the lovely decorations being made by Sister Jean Smith. The host was Brother Sylvester Dale. Entertainment between games was provided by President Woodhead and two of the sisters.

Members of the *Rochdale Branch* also entertained at a Valentine social given in the *Stockport Branch* on behalf of the district. Red hearts decorated the walls of the room and dainty food and red cordial were served.

A 50/50 dance was held on behalf of the district at the *Wythenshawe Branch* on Saturday, March 5th, the M.C.'s being Sisters Cod-

deck and Jean Jenkinson. A very amusing sketch was performed by District President Hoopes and Sister Jenkinson and also one with Sister Wattleworth and Brother and Sister Mazey. A young lady investigator, Miss Thelma Taylor, gave a display of ballet dancing and the Relief Society sisters provided the eats. Brother Grindley prepared the posters advertising this event and they were very effective.

Wythenshawe Branch Presidency sponsored a highly entertaining film show for the district on February 12th. Brother Albert Woodruff was Master of Ceremonies and the proceeds went to Wythenshawe Building Fund.

Brother Thomas Beverley, Branch President of the newly-organised *Aston - Hyde Branch*, announced plans to work for a new chapel. Everyone is anxious to get underway with the campaign which is off to a good start with £300. Brother Albert Woodruff, formerly President of the Hyde Branch for 25 years, was paid a warm tribute for his loving service to the Church on the occasion of the re-organisation.

The *Aston-Hyde Branch* was the venue for a grand carnival sponsored by the District, January 29th. All were invited to "Come to Coney Island" and the hall was decorated to look like a fair. Various booths vended refreshments — hot dogs, black puddings and cool drinks, with all sorts of games and fun for everyone. Sister Jean Jenkinson sang "I Hate Men" with the baby son of Brother and Sister Entwistle, standing in utter bewilderment nearby. Brother Sonny Bowles and his Alsatian dog gave a remarkable demonstration of training and

tricks. Honoured at the party were Sister Joyce Carter and Elder Gary Hannig who were celebrating their 21st birthdays. Each was presented with a symbolic key by President N. Hoopes and a book by Brother Frank Darlington. Competition winners were Sisters Wood and Mazey, Miss Cotterill and Mrs. Taylor. More than 130 people attended and voted the "trip" a grand time.

At the Annual Dinner of the *Rochdale Branch* the eight missionaries of the district were entertained. An eight-course meal was prepared by Chef Harry Withington. As the food disappeared good fellowship appeared and everyone had a good time reviving old memories.

The Annual Genealogical Convention was held February 5th under the direction of the District Chairman Wilford Clark. Brother John Cook of the mission board gave the principal address, while Sister Newton, visiting from America, who was originally a member of the Stockport Branch many years ago, shared some of her wonderful experiences in the work with those present.

Nottingham

The Relief Society sisters of the *Nottingham Branch* spent a pleasant evening at the theatre on March 8th seeing "The Dancing Years on Ice".

The M.I.A. of the Branch successfully presented their own one-act play, "The Community Centre" on March 12th.

Outstanding district events have been the farewell party for *President J. Preston Creer*, held after branch preparation meeting on

February 5th. Over 100 people were present and Elder Creer was given a gold pencil as a token of esteem.

Secondly, the Gold and Green Ball, with a flower theme, which was held March 26th. It was considered by many one of the best held for many years. The floral decorations made by the branches of the district were very effective. Congratulations to Sister Joyce Bowler, in charge of the organisation, and to Brother Geoffrey Harris, M.C. for the occasion.

Birmingham

Under the direction of the Welfare and Social Activities Committee a very successful social was presented in the *Kidderminster Branch* recently. As a special feature of the programme a return visit was made by girl students of the *Brook Street Girls' School*, Stourbridge, who presented their numbers with efficiency and talent, both musical and dramatic. The *Kidderminster Beehive Girls* also supplied musical numbers.

On March 5th, *Sister Hannah Jevons* was released from the position of District Relief Society Supervisor after several years service. She was presented with a bouquet of flowers to mark the occasion. *Sister Ruth Williams* takes her place.

Birmingham, Coventry, Wolverhampton and Worcester Branches have recently started an Arts Course under the able direction of *Elder Lowell McLellan*. The course will consist of 10 lessons covering various fields from free-hand sketching to fancy leather work. Participants are enjoying these lessons and deriving great benefit from them.

PERSONALS

Births and Blessings

Porch. On January 4th, 1955, a son was born to Sister and Brother Porch of the Scottish District. He was blessed by his father February 6th and given the name Stephen.

Warren. At Bellshill Maternity Home on Saturday, March 5th, 1955, a daughter was born to President and Sister Warren of Glasgow.

Redfern. The infant son of Mr. and Mrs. John W. Redfern was blessed and given the name of John by President R. F. Nielson on March 6th.

Mace. The infant son of Brother and Sister George Mace was blessed in the Handsworth Chapel, Sunday, February 6th, by his great-grandfather, John H. Makin, and given the names of Anthony John.

Angus. To Brother and Sister Angus of the West Hartlepool Branch, a daughter was born January 5th, 1955.

Engagement

Leeming - Rudd-Clark. The engagement of Sister Doris Leeming of Thornaby, to Brother Douglas Rudd-Clark is announced. They are both nurses at North Ormesby Hospital.

Marriages

Shorthouse - Taylor. A wedding, uniting Catherine Graham Shorthouse and Eric Morrison Taylor of Paisley was solemnised in the Glasgow Branch Chapel January 29th, 1955. President Robert F. Bennett performed the ceremony which was attended by close friends and relatives.

Deaths

Hill. Sister Georgina Lillian Walker Hill, wife of Ralph H. Hill, died

August 6th, 1954. She was a faithful member of the Church until her death, and is survived by two daughters and her husband and her mother, Sister Annie Shaw Walker, who is nigh on 80 years of age. Sister Hill was member of the Grimsby Branch and was 47 years old.

Hall. Sister Ann Hall, of the Barnsley Branch passed away February 15th, 1955, at the age of 32 years. She had suffered for six years from tuberculosis. Funeral services were conducted by President R. F. Nielson in the Barnsley Chapel on February 18th at which Sister K. Hall sang a solo and President A. Leaberry afterwards dedicated the grave. Sister Hall was loved by all who knew her, though her long illness kept her from attending meetings as she would have liked. Her testimony showed her great faith and she often said, "I would rather be a sick woman and have the Gospel, than a fit woman, with every luxury, and lack this wonderful Gospel."

Hibbert. Sister Annie Hibbert passed away February 22nd, 1955, at the age of 69 years. This sister joined the Barnsley Branch of the Church when she was about 17 years of age and in 1928 emigrated to the U.S.A. where she lived in Salt Lake City until 1934 when she was called back to England to nurse her sick sister. A member of both the Barnsley and Doncaster Branches, she will long be remembered as a great example of love, devotion and service. Funeral services were conducted by President A. I. Holton in the Doncaster Chapel February 25th, 1955, and the interment took place at Barnsley, the grave being dedicated by President R. F. Nielson.

Ordinations to the Priesthood

Brother William Forrest and his son William have both been recently ordained Deacons in the Aaronic Priesthood. They are of the Aberdeen Branch.

At a special Priesthood meeting held on February 24th in the Sunderland Branch, Brothers Richard Ford and Edmund Walton were ordained Teachers in the Aaronic Priesthood and Brother Gordon Davies was ordained a Deacon.

MISSIONARY ACTIVITIES

ARRIVALS :

February 17th, 1955

Bruce Leron Barrett
Y. Daines Lund
Nephi Raymond Newbold
Charles Snow Newton
Clandins Elwynn Olsen
Max Reed Starley
Beverly Jean Lancaster
Rnth Stanlie Smith
Aaron Baird Jeppsen
Merrill Dean Hone
John L. Harmer
Harold Jacclin

From

Malta, Idaho
 Malad, Idaho
 Woods Cross, Utah
 Provo, Utah
 Brigham City, Utah
 Burley, Idaho
 Salt Lake City, Utah
 Honolulu, Hawaii
 Boise, Idaho
 Pleasant Grove, Utah
 Salt Lake City, Utah
 Pleasant Grove, Utah

Assigned to

Liverpool
 Nottingham
 Norwich
 London
 Norwich
 London
 London Office
 Nottingham
 Nottingham
 Leeds
 Liverpool
 Leeds

TRANSFERS :

Sister Snpora Thaxton
Sister Susie Massey
Sister Jean Duncan

From

Leeds
 Nottingham
 Birmingham

To

London Office
 Birmingham
 Leeds

Date Effective

February 21st
 February 21st
 February 21st

APPOINTMENTS :

Elder Clarence Edward McBride was appointed president of the Nottingham District on February 25th, 1955.

RELEASES :

Elder Joseph LeRoy Butler of Salt Lake City, Utah, was released March 8th, 1955. He served in Birmingham District.

Sister Carolyn Robina Reiser of Salt Lake City, Utah, was released March 10th, 1955. She served in the London Office as Relief Society Secretary and Secretary of Servicemen's Committee.



Elder Butler



Sister Reiser

February 5th, 1955

Dora Lucille Green of Birmingham
Phillip Dixon of Birmingham.
Ernest Lawrence Collins of Wolverhampton.
Audrey Laurie of Sheffield.
John Henry Laurie of Sheffield.

February 6th, 1955

Percy Harold Brown of Aberdeen.

Judith Ann Perry of Brighton.

February 12th, 1955

Eileen Mills of Oldham.

Ann White Pearce of Oldham.

Carol Needham of Oldham.

Beryle Sunley of Darlington.

Patricia Ann Fenwick of Sunderland.

John Victor Pritchard of Sunderland.

Pamela Elsie Long of Lowestoft.

James Elmer Brookshire of Sculthorpe.

February 19th, 1955

Mary Ellen Lynn of Belfast.

Christina Smylie of Belfast.

Stanley Worth of Oldham.

Erika Armstrong Doods of Middlesbrough.

Margaret Adams of Newcastle.

John Perie Thompson of Newcastle.

Doreen Veronica Thompson of Newcastle.

February 20th, 1955

Patricia Ann Margaret Weir of Belfast.

Mary Alice Drabble of Hucknall.

Ethel Harrald of Loughborough.

BAPTISMS :

January 25th, 1955

Ann Gosling of Weston-super-Mare.

January 29th, 1955

Keith Sanders Rogers of Plymouth.

Constance Doreen Kilmartin of Bradford

Stanley Kenneth Rowe of Halifax.

Joyce Rowe of Halifax.

Patricia Arriminta Hebditch of Leeds.

January 30th, 1955

Joseph Butters of Aberdeen.

James Alistair of Aberdeen.

Agnes Pirie Burke McKenzie Murray Forrest
 of Aberdeen.

Social Science Lesson

Aim : To show that “in the destruction of the wicked God is merciful both to them and to the unborn generation.”

Lesson 14. “A Merciful Lord in a Wicked World”.

Text : “The Signs of the Times”, pp. 91-96.

WHEN Joseph Fielding Smith returned from Europe, he was asked to speak before the Sons of the Pioneers about his experiences. In his remarks he said that the present trouble had come upon the world because of its wickedness and that the people in the United States were just as wicked as the people of Europe, and, therefore, no one could escape. That was in January, 1940. One of our wise men who knows very much, took him to task. He wrote to another brother condemning what was said and the other brother sent Brother Smith a copy of the letter—all but the name. A part of the letter read:

“It seems to me . . . that the time has come when all L.D.S. teachers and preachers should teach that our Saviour was a Man of peace, and His Father a loving God, and that surely there was enough blood-letting in the world-war to satisfy the most exacting literalist who insists that wars and bloodshed are inescapable in these ‘last days.’

“I shall always teach students that prophecy is conditional (as taught by Jeremiah and the Book of Jonah), that we are free agents, and that human beings have a capacity to bring into existence a just and peaceful social order. I try to teach my students that the gospel was ‘good news’ in the days

of Jesus and is ‘good news’ today. But I find that while all of our teachers have thrown off the old theological pessimism of Calvin regarding fatalism and predestination of the individual man, at the same time some hold to these doctrines of devils as far as they can be applied to nations. I not only detest such teaching and try to keep my students from it, but so far as I am personally concerned, I keep God out of the present conflict, and all past wars. I do not believe that God has anything to do with the dropping of bombs on women and children in Finland, Poland, Germany or China. The God I worship does not ‘decree’ death upon farmers or factory hands from Finland, Russia, or England regardless of who ‘sinned.’ In brief, I refuse to bring the God I worship into any of these bloody conflicts.

“I write this to you as an expression of the feeling that rose up in me when I read that material in the *News* predicting war for America and explaining the tragedies of the little nations of Europe on the basis of ‘sin’ and the will of God.”

“Doctrines of Devils”

According to this, what the Lord says in Chapter 9 of the book of Third Nephi is a doctrine of devils, and the Lord holds to it, so He is teaching the doctrine of devils.

Did not the Lord say to Abraham, "I will destroy these cities because of their wickedness"? Did He say when He spoke of these Nephite cities, "Behold the great city Zarahemla have I destroyed with fire. The great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned", "The great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities", and so on about numerous other cities? Did He say these things or did He not? Now were there any children in the cities of Sodom and Gomorrah? What is the difference, whether the Lord destroys a city by fire, by burying it in the depths of the sea, or on a mountain top, or by sending forth His army to destroy? Does it create in us a feeling of shocked horror to read that Moses, or Joshua or Samuel, sent forth the armies of the Lord to destroy the iniquitous inhabitants of cities, but we can read with perfect calm and complacency the account of the burying of a wicked city with all its inhabitants in the earth or the depths of the sea, because Jesus said He did it? If we are to condemn one event then to be consistent, we must condemn them all. And if we condemn them all we must reject Jesus Christ as our norm, as well as the Jehovah (Jesus) of the Old Testament! Is this not so! you tell me?

Quotes President Taylor

This is what President John Taylor said as to why the Lord slays the wicked:

"If thy brother, the son of thy mother; or the son, or the daughter, or the wife of thy bosom, or

thy friend which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers, namely, of the gods of the people which are around about you, nigh unto thee, or far off from thee; from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him, but thou shalt surely kill him: thine hand shall be first upon him, to put him to death and afterwards the hand of all the people. And thou shalt stone him with stones, that he die, because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage." (Deut. 13:6-10.)

"Here, then, it is stated, that if brother, son, wife, or any one, wish to lead thee from God, thou shalt destroy them: and why? Because in forsaking God, they lose sight of their eternal existence, corrupt themselves, and entail misery on their posterity. Hence it was better to destroy a few individuals, than to entail misery on many. And hence the inhabitants of the old world and of the cities of Sodom and Gomorrah were destroyed, because it was better for them to die, and thus be deprived of their agency, which they abused, than entail so much misery on their posterity, and bring ruin upon millions of unborn persons."

A Merciful Lord

Does this sound terrible? The Lord is merciful, always merciful, and do you not think it is a merciful act, if people become so filled

with disease and corruption through sin, and when they have turned away from God, and they are teaching their posterity all the evil which they themselves know, for the Lord to remove them from the face of the earth so they will not contaminate the generations yet to come and lead them to eternal destruction? What is life, anyway? We are here for a little while in this world, to receive experience. We are taught to keep the commandments of the Lord. We are here to be tried and proved to see what kind of stuff we are made of; and here is a people re-

bellious, and filled with corruption brought upon them through iniquity. Should they be permitted to corrupt the souls of unborn generations which would come through their lineage? Should they be permitted to rob their posterity of the greatest gift of God—eternal life? Is it not better to sweep the wicked and cleanse the earth rather than to bring eternal destruction upon thousands, yes millions, and have them shut out of the kingdom of God? In the destruction of the wicked, God is merciful both to them and to the unborn generations.

Swedish Lad Desires to Visit Great Britain

A Swedish lad of 15 desires to come to Great Britain the first week in June to improve his English and to learn English customs. A teacher and an active member of his branch, the boy would like to live for a couple of months with an LDS family in Great Britain. He would like to work while here to help pay expenses. He speaks English and is highly recommended by his district president.

Anyone desiring to offer such accommodations please write directly to:

Dean H. Ashby, District President,
Lulea District, Box 1255, Moron, Skelleftea, Sweden.

News Reporters Please Note

You must keep your reports up to date. Because of printing arrangements District News will be, in the main, two months behind. This we cannot avoid—but news four, five and sometimes even six months old is like long-kept bread—stale! District agents should see that reports received from branch correspondents are mailed to the *STAR* immediately after district notes have been added. We can, of course, only print what we receive. So please see that we get all your news regularly and on the dot for the 10th of each month. Also, please remember, the Editor reserves the right of publication, as with mss. submitted.



• *Sunderland*

CHURCH-OWNED
BUILDINGS

• *Peterborough*



and-a-half acres surround "Oakwood" and this ground is planted with trees and flowers and a fruit orchard—14 apple trees, 4 pear trees, and 2 plum trees. A glass greenhouse is also on the property.

Blackburn—The Blackburn Branch chapel is situated in a residential area overlooking the town, 163, Preston New Road. The two-storey building was purchased by the Church in February, 1951, and was modernised during the summer of 1954. Besides a chapel, the building has a recreation hall and rooms for Primary and Relief Society.

"Valerian"—Only a short distance from the British Mission Headquarters, "Valerian" serves as the home for the mission president. Here many friends and Church leaders enjoy the hospitality of the Reiser family. Every Friday night missionaries join with the family for a typical "LDS Home Night". The building is located on Ravenslea Road, Balham, S.W.12, and was purchased at the end of the last war.

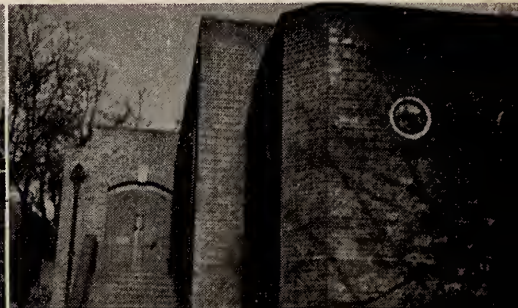
Nelson—The Nelson Branch meets at 92, Railway Street, in the building purchased in 1950. The building contains two long rooms each 44ft. x 12ft. The upper room is used for a recreation hall and for Sunday School classrooms. The chapel and a kitchen are on the ground floor.



● *Grimsby*

● *Barnsley*

● *North London*

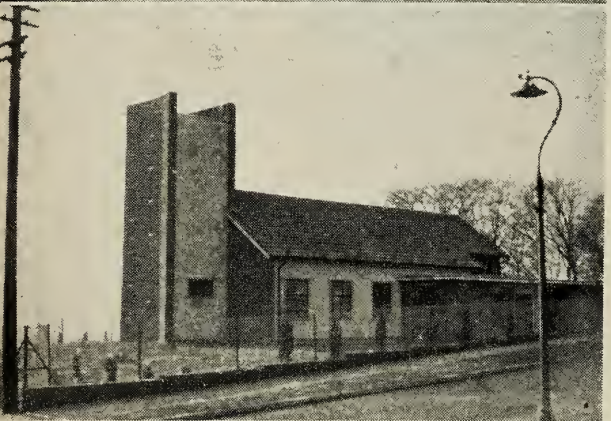




● *Luton*



● *Rochdale*



● *Brighton*



● *Oldham*

Blackburn •

Valerian •

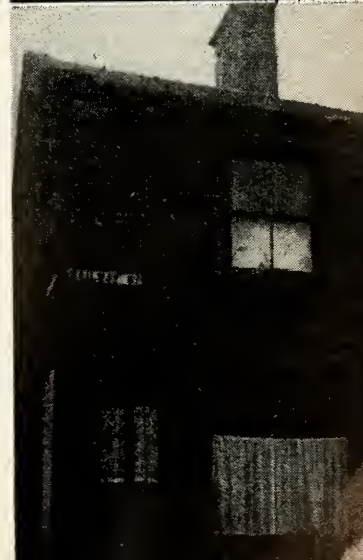
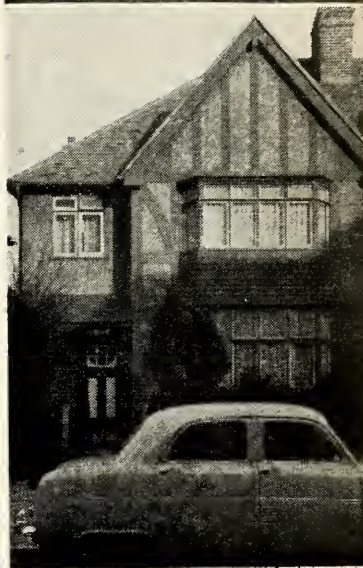
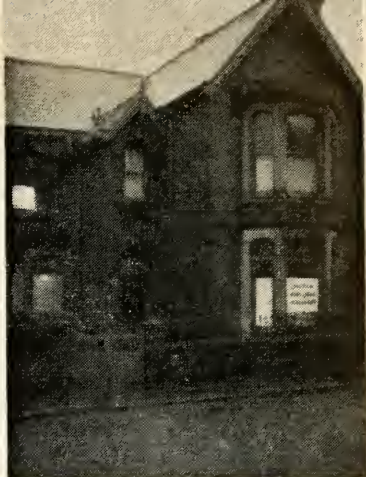
Nelson •

Sunderland—Purchased in 1913 and dedicated in January, 1914, the Sunderland Branch chapel is located at 18 Tunstall Road. The building consisting of a chapel, kitchen, recreation hall, and cloakrooms is constructed of brick. The interior has just recently been redecorated by the brethren. The chapel will seat approximately 150 people and the building is in use every day of the week. Film shows and budget events are held in addition to the regular auxiliary meetings. Baptisms and district activities are also held here.

Prior to being purchased the building was used as a garage and previous to this as a school for the children of businessmen in the area. The older members still talk about the grease and dirt they had to scrape from the floor and walls. Interior woodwork was done by Elder Eugene Litchfield in 1913. The recreation hall and kitchen were added in 1950.

The building withstood the bitterest of persecution and one chair still bears a hole where one of the mob tried to stab a missionary.

Peterborough — “Oakwood”, 303 Eastfield Road, is the home for the Peterborough Branch. The building was purchased in March, 1953, and has been remodelled into an attractive chapel which will accommodate 100 people. The building houses four large classrooms, a recreation hall, an apartment for caretakers, and three bedrooms. One-



Luton—In 1952 the Luton Branch chapel was purchased by the Church. The location of the building is 1a Beech Road. This is near the city centre and is easily reached by bus. A display is always arranged in the front window to acquaint passers-by with our teachings. In the M.I.A. room many educational charts tell the history, organisation, and doctrine of the Church.

Rochdale—Members of the Rochdale Branch meet in the Church-owned building at Lower Sherriff Street. The irregular shaped building is built of brick and is located on a steep side hill. Rochdale Branch is in the Manchester District.

Brighton—Saints at Brighton are proud of their newly constructed chapel completed the first of the year, 1954. The building is built of brick and stucco with a tile roof. Warm colours decorate the interior and add to the freshness of the structure. Classrooms, a combined chapel, stage, and recreation room, a kitchen, and an attractive entrance make up the building on Park Close, Coldean Estate. The building has not yet been dedicated.

Oldham—Built for temporary use, the Oldham chapel is a prefabricated type structure surrounded by row-type tenement houses. The building is on Neville Street.

Grimsby—“Friargate”, Cartergate, just west of the old market place and

St. James' Church, is the home of the Grimsby Branch. The building was purchased in December, 1951. A new recreation hall is now under construction which will run full length of the second storey of the building and will provide ample space for the many activities of the branch. Classrooms and living quarters for missionaries are also provided. The building has just recently been painted and central heating has been installed.

Barnsley—Considerable redecoration and alterations during 1953 have made the Barnsley Branch building, 1, Liverpool Road, into a comfortable and useful structure. It is located in a residential area and is near the city centre. A recreation hall with a stage, a chapel, Relief Society and cloakrooms, an entrance hall, and living quarters in the rear make up the plan of the building.

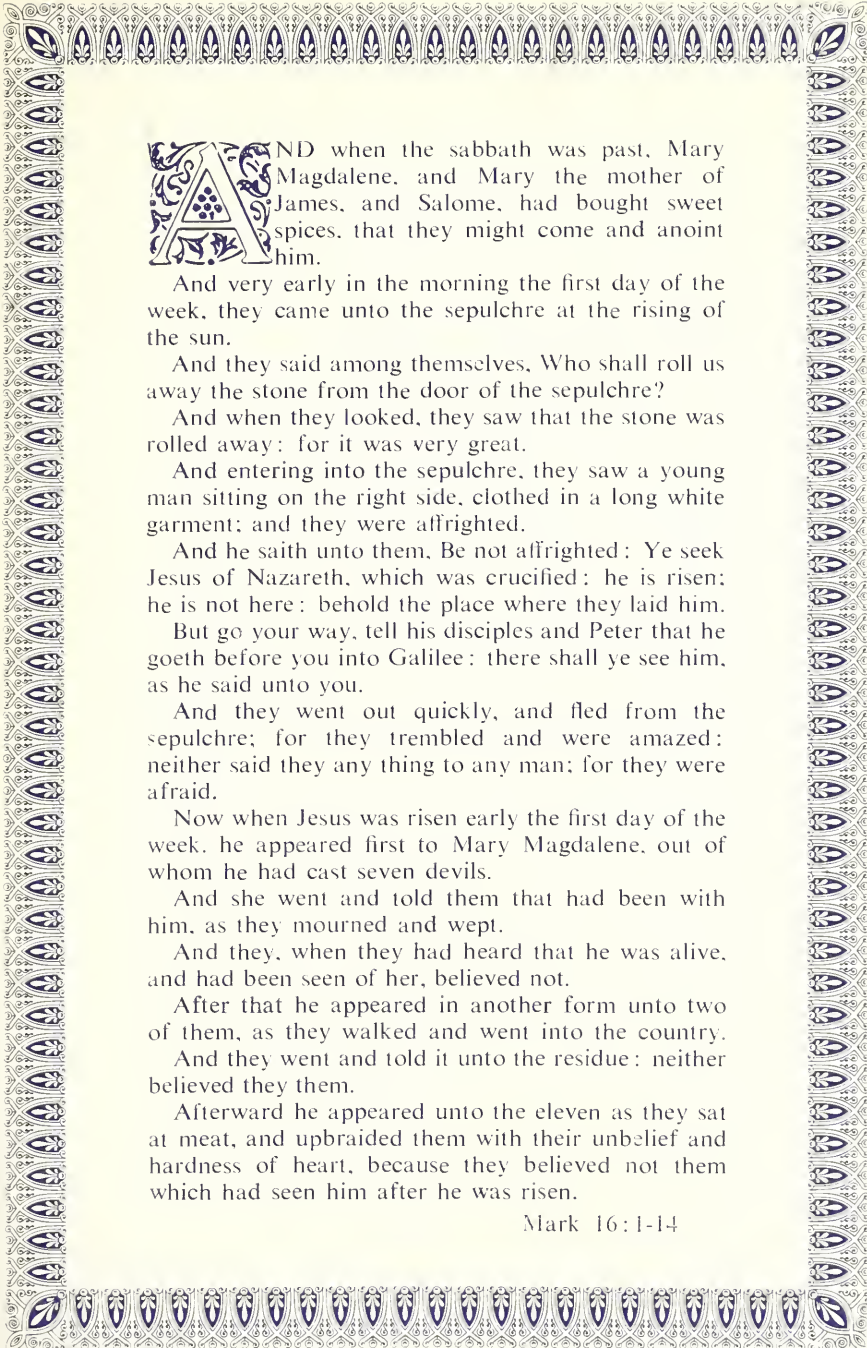
North London—The North London Branch chapel was built in 1936 as a synagogue. It was purchased by the Church in 1950. The main part of the building is one large hall divided in the middle by sliding doors. A stage is at one end where the women used to sit on a tiered portion behind the men when the building was in use as a synagogue and a pulpit is at the other. Side rooms and a kitchen adjoin the hall. Considerable grounds surround the building, a portion being planted with fruit trees.

HYMN OF THE MONTH

British Mission Hymn Book, page 139.

April: “Come, Follow Me” by John Nicholson and S. McBurney.

A song of supplication, the words of which teach us that we must not only follow the Saviour but must emulate His life to be heirs with Him. It is often used as a sacramental hymn. Instructions to organists and choristers are given in February *Instructor*.



AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away: for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen: he is not here: behold the place where they laid him.

But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man: for they were afraid.

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

And she went and told them that had been with him, as they mourned and wept.

And they, when they had heard that he was alive, and had been seen of her, believed not.

After that he appeared in another form unto two of them, as they walked and went into the country.

And they went and told it unto the residue: neither believed they them.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

Mark 16: 1-14



HE IS RISEN: He is risen!
Tell it out with joyful voice:
He has burst His three days' prison:
Let the whole wide earth rejoice:
Death is conquered, man is free.
Christ has won the victory.

Come with high and holy hymning
Chant our Lord's triumphant lay;
Not one darksome cloud is dimming
Yonder glorious morning ray,
Breaking o'er the purple east,
Symbol of our Easter feast.

He is risen; He is risen!
He hath opened heaven's gate:
We are free from sin's dark prison.
Risen to a holier state;
And a brighter Easter beam
On our longing eyes shall stream.

Cecil Alexander